

A PROPHETIC STUDY

IS THE LITTLE HORN OF
DANIEL VIII. 9, THE IM-
MEDIATE SUCCESSOR
OF GRECIA?



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Is the Little Horn of Daniel 8: 9, the Immediate Successor of Grecia ?

By C. H. Shurtliff

This question has been, and is to day, one of the principle knots in our theological entanglements, and the question that has bred much philosophical speculation and years of heated controversy, until now it seems next to impossible to persuade anybody of its proper understanding; therefore, we do not expect to answer all the negative questionings that may arise; but if we can by strict adherence to the internal law of this prophecy, and the demonstrating facts of history, clear away—in part—the fog accumulations now prevailing, can quash the misguidings of prevailing error, and impress the truth instead, we shall have honored God, and met the designed end of this effort.

Reaching back into the history of the past there are some foundation facts to be noted that will aid.

1

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us in securing the truth of this prophecy. What was afterward known as Western Grecia — in part — was, in its primitive history called, "The land of Javan," for there his sons settled. "And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations" (Gen. 10 : 4, 5).

On "Fessenden's Map of the Ancient World," Greece and Italy are called: "The isles of the Gentiles," and Italy is specially marked, "The descendants of Kittim." Here is a linking of Grecian and Italian territory, and the making them one land, and one people, and distinctly one original stock. Here is a foundation for the after history of these peoples in the development of "Magna Grecia."

The prophecy makes the goat the symbol of Grecia. History confirms this particularly. The goat was the symbol of Grecia, from B. C. 814 to the end of its existence, B. C. 31. Alexander's empire was symbolized by the rough goat. The four horns came up on the territory of the goat, still continuing Grecia in the goat representation (Dan. 8 : 8, 22).

The coming of this little horn out of one of these four calls for it to rise on Grecian territory, but not as a perpetuator of the goat symbol, for it

must and did subjugate its predecessor—Grecia in its divisions—and as its immediate successor became the fourth and last world-empire, as provided in the divine succession (Dan. chapters 2, 7 and 8). This fact is indisputably established, namely, that the power that subjugated Grecia in its four-horned divisions, was its immediate successor, and is symbolized by the little horn of Daniel 8 : 9, 23.

The infallible law of divine setting is, that no spiritual prophecy has a double fulfilment, but once fulfilled a complete fulfilment has obtained, and henceforth it becomes sacred history. A prophecy having its beginning before Christ cannot be brought forward a thousand years into A. D. and be given another beginning for the accommodation of a speculation. Here permit us to state that not one horn in the prophecy of Daniel is used to symbolize an "ism" or religion only. Without an exception they symbolize an empire, a kingdom, or a republic; some State governmental institution. The nearest approach to an ism being symbolized by a horn in the book of Daniel is in chapter seven, verse eight. There we have a horn with a "mouth and eyes," but the mouth and eyes are not the horn; they are only the ism "in," or on the territory of the kingdom symbolized by the horn.

That the little horn is the symbol of a kingdom,

empire or republic, and not of an ism is fully demonstrated in these few parallel Scriptures:—

“Therefore, the he-goat waxed very great; and when he was strong, the great horn was broken; and for it, came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east and toward the pleasant land. . . . And the rough goat is the king of Grecia : and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up” (Dan. 8 : 8, 9, 21, 22, 23).

This completely shuts an ism out of this prophecy as its counterpart, and the theorists that make this little horn to mean Mohammedanism here meet their eternal Waterloo.

This introduces Mohammedanism into this discussion, and compels us to discuss it because it is vehemently pressed by its advocates. For upon the theory that it is the little horn of Daniel 8 : 9, a new and perverse prophetic interpretation is founded, subversive of its hearers and readers, and very misleading in its effects, because of its subtle erroneousness.

IS MOHAMMEDANISM THIS "LITTLE HORN" ?

If it is, then it must be a kingdom, empire or a republic; while Mohammedanism is neither. To make Islam this little horn, Grecia must reach down into A. D. 640 years from the time the last division—Egypt—was made a province of its immediate successor. This theory totally sets aside the Roman empire, which is the height of absurdity, and absolutely untenable. Grecia in all its parts and phases was wholly a pre-Christian empire, thus shutting Islam entirely out of this prophecy.

But this does not satisfactorily answer the contenders for Islamism, so we must discuss this issue to some length. Mohammedanism, in every analysis, is nothing but the wild-minded religion of "an untrained mob-like crew." This is the published acknowledgment of one of the most vehement present-day supporters, as the little horn of Daniel 8: 9. He says: "Now let us look at Islam, and what do we find? The people through whom this Satanic system was foisted on the world, did not come into the arena of world-power as Arabs, but as Moslems. It was not the Arab race that conquered the East, but the Moslem religion. But for that that untrained mob-like crew would have been swept aside without conquering a singl

province." From start to finish the inspiration was the propagation of a religion, and not the aggrandizement of a nation or a race. But concerning this one thing there is absolute accord, the devotion and propagandism of their religion. Moreover, this is the first and only case in the world's history where men have left the land of their birth to conquer the world by force for a religion.

"Further, on the territory of the Syrian horn of the Macedonian goat (if we exclude Arabia from that territory), for all of the nearly 1300 years of that wasting, desolating rule, it has been the rule of alien races, and with whom the natives have never fraternized, nor become assimilated, except so far as they accepted their religion. And it is just the same to-day as ever. We sometimes hear about driving the Turk out of Europe as an interloper. But on every inch of the old Alexandrian empire, Europe and Asia, both he and his Tartar, Mongol, and Saracen predecessors, were also interlopers, and there by no right whatever (by their own concessions), except to establish the religion of Islam" (E. P. Woodward in "Our Hope," p. 4, Dec. 20, 1905)

Here let us note the preceding admissions:—

1. Islam did not have its birth on any part of the old Alexandrian empire.
2. Turks, Mongols, Tartars, and Saracens were

and are interlopers into Grecian empire territory.

3. They concede that they have no right there whatever.

4. That their sole business was the "establishment of the religion of Islam," and not the building of empire, nor "the aggrandizement of a nation or a race."

5. That "the natives never fraternized with them," only in a religious sense.

6. That Islam is nothing but the ism of an "untrained mob-like crew" of religious interlopers.

7. And it is just the same to-day as ever—a heterogeneous, untrained, religious ism. Here is the profound admission that Mohammedanism is not this little horn nor any other horn known to prophecy or history.

ARABIA WAS NEVER A PART OF GRECIAN EMPIRE TERRITORY.

It was never conquered by Alexander, as we will presently prove: "Neither the Assyrian, Babylonian, Medo-Persian, or Egyptian kings could reduce the Arabs to subjugation. Alexander determined to try his power against Arabia, when death interrupted his plans" ("Universal Knowledge," Vol. I., p. 548).

"The Arabs, in all ages, have lived as wanderers in a state of independence, and have never been subdued by any of the great conquerors of the

world" ("Robbin's History," p. 84).

"But for Alexander past victories were but a stimulus to other exploits. Arabia still remained unsubdued B. C. 325" ("World Wide Knowledge," p. 127).

"Alexander entered Babylon in the spring of B. C. 324. Babylon was now to witness the consummation of his triumphs, and of his life. All the results and tokens of his great achievements seemed to be collected there to do honor to his final exit. Ambassadors from all parts of Italy, . . . and from still more distant regions were waiting to salute him. . . . But the mind of Alexander was still occupied with plans of campaign. . . . His next ambition was the subjugation of Arabia. . . . But he was seized with unequivocal symptoms of fever . . . and in eleven days the malady had gained a fatal strength and terminated his life, June 28, B. C. 323" ("Smith's History of Greece," p. 549).

"Alexander went in late winter—spring—to Babylon" (B. C. 324), and at this time began his preparations to subjugate Arabia. On the way he received conclusive evidence of the awe which his name had inspired throughout the world. There came to him envoys from the most distant regions—from Libya, Carthage, Spain, Sicily, Sardinia, Illyria, Thrace, Lucania, Bruttium, Tuscany, Rome, Gaul, Iberia, Egypt, Ethiopia, and Scythia.

These envoys approached him with wreaths on their heads, tendering him golden crowns as if they were coming to a god" ("Timayenis's History of Greece," pp. 142, 143). He died in the afternoon, June 28, B. C. 321 (Ibid, p. 145).

This is quoted from "Arrian," vii. 19, 1 ; vii. 23, 3 and from "Grote," Vol. XII., par. 2, chap. 94, by Mr. Timayenis.

Here we have presented five indisputable witnesses who substantiate our claim that Arabia was never in any age of the world a part of Grecian empire territory, and by this evidence we shut Islam entirely out of the Daniel 8 : 9, prophecy.

But standing opposed to these as a claimed disproof of their evidence is the following: "There is one strand in the muddy current of past history, which indicates in some real sense, that Arabia, the home and birth-place of Islam (mark this admission), was after all, a part of the original domain of Alexander, and therefore must be included in the territory of one of them." Then the following is submitted to prove this claim: "Arrian informs us that while the siege of Tyre was coming on, and the machines and ships were building, Alexander, with some troops of horse, and other forces, went into Arabia, and having reduced that part of the country to his obedience, partly by force and partly by treaty, he returned to the camp in eleven days."

Surely this prodigious feat, with a small detachment of his army, "in eleven days," must have taken place in B. C., 332, for it was in the month of July of this year that Tyre was subdued by Alexander. Nine years later (B. C. 323), June 28, Alexander (as testify all historians) died in the midst of his unperfected plans to subjugate "un-subjugated Arabia." These witnesses repudiate this Arrian claim (so charged to him). But we will further show the incredibility of this imposition on the credibility of Arrian. Arabia has always been a country 1500 miles long, 800 miles wide and containing 1,230,000 square miles of area. Think of Alexander, with a small detachment of his army, making 250 miles march, and conquering Arabia in eleven days. Think of the population of Arabia, living in their tribal governments; think of the reduction of 1,230,000 miles of territory, of its being reduced in about six days. This is reducing a claim to a ridiculous absurdity.

But permit me to place before you the statements of a man of national fame and world repute as a historian, who quotes and cites Arrian more than eighty times in one chapter, and quotes him in this siege of Tyre connection. He says: "He (Alexander) immediately commanded new engines to be made and a new mole to be raised stronger and broader than the preceding. The orders of a

prince who directed every operation in person, and whose bodily toils exceeded those of the meanest soldier, were sure of being heard with respect, and obeyed with alacrity. The ruins of old Tyre afforded abundance of stone; wood was brought from anti-Lebanus, and it would seem that a moving party of Arabs having disturbed the Macedonian workmen, were repelled by Alexander, which gave rise to the idle, improbable fiction that he conquered Arabia" (English Edition of "Gillies Greece," p. 412).

This puts this Arabian conquest by Alexander in its true light, and repudiates this misrepresentation of Arrian in the impossible, as well as in the field of "idle, improbable fiction."

If Alexander had subjugated every inch of Arabia, and had Arabia been included in "one of them," as a part of its territory, there are two of the most profound reasons why Mohammedanism cannot be the little horn of Daniel 8 : 9.

THE DIRECTIONS OF MOHAMMEDAN CONQUEST

These facts nullify every possibility of its being this little horn. The acknowledged place of its birth — Arabia — was in Southern Asia. This compels Islam to first go north. Did this "untrained, mob-like crew" of religious "interlopers" first go north on its mission, not to aggrandize a

nation or race, but to "establish a religion"? "Under the leadership of Omar, the second and greatest of the Caliphs — and his successors — the Mohammedans first conquered Palestine and Syria, A. D. 639 ("Guerick's History," p. 8).

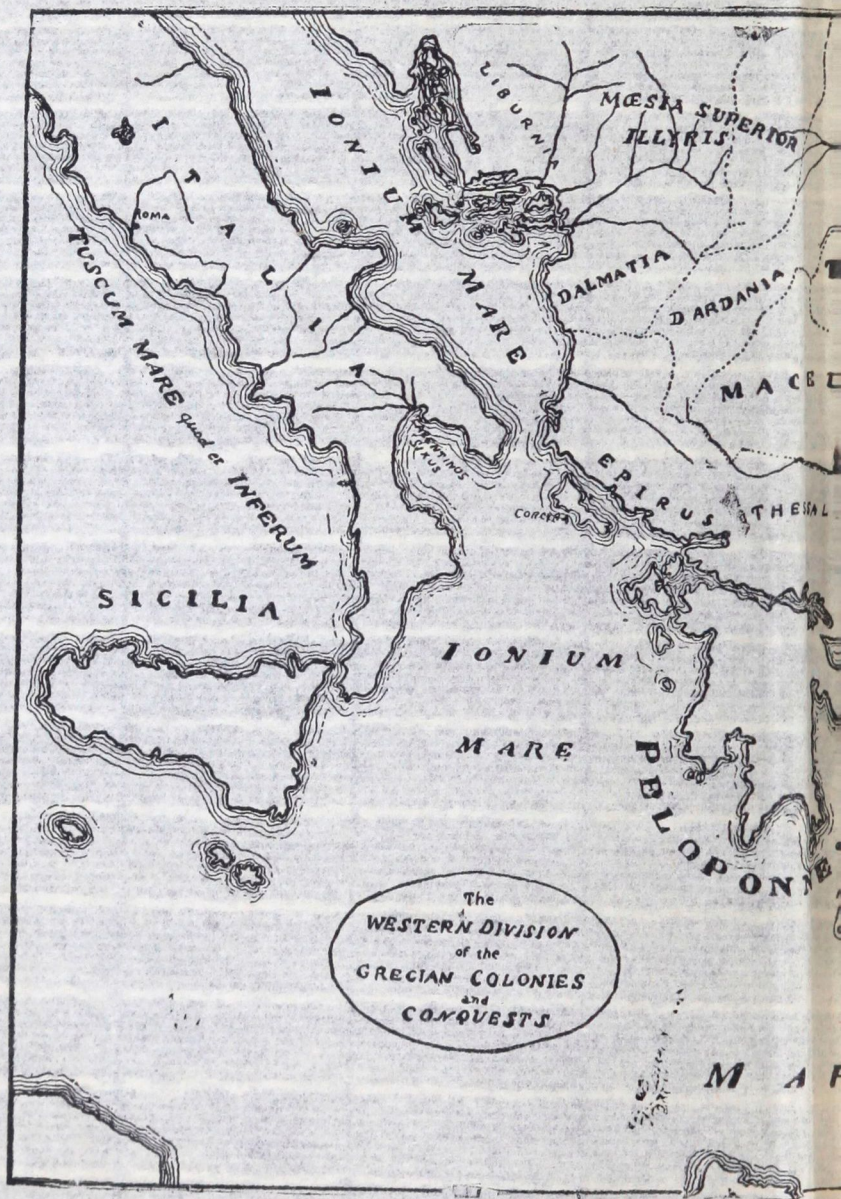
It next went west. "They conquered Egypt in A. D. 640, North Africa in 807, Spain in 711, Crete in 823, Sicily in 827."

North and west went this "mob-like crew" of fanatical religious "interlopers." This is exactly opposite to the directions of the prophecy of Daniel 8:9. Jehovah says of this little horn's directions of "waxing great": "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Shall we call these stated directions of conquest tautological? If so, they are God's tautology.

Where was the divinely stated place of geographical rise of the little horn? God says it shall rise in the northwestern division of the Grecian goat's territory and out of one of the four horns. Let us not try to repudiate this testimony of God by trying to plead the modern Islam world, for it matters not where Islam finds an acceptance at present, it has no place in this prophecy of Daniel 8:9, 23.

Chronology repudiates every claim for Mohammedanism as the fulfiller of this prophecy of Daniel









NEW COLONIES and CONQUESTS





8: 9. Let us fasten this point beyond dispute for it is always ignored, for here Islamism again meets its "Waterloo." This little horn did rise before Christ, a thousand years before Mohammedanism had an existence, for Mohammed was born A. D. 570, and this was 600 years after the last of the four horns—Egypt—had become a Roman province. "Out of one of them" must this little horn come, but it must come out while the right one had existence as a horn of the Grecian goat, and not centuries after the last one was defunct as a horn. This completely sets Mohammedanism aside, and repudiates it as a little horn of Daniel 8: 9, 23.

We must now turn to some kingdom, empire, or republic for the fulfilment of this little horn symbol. This horn must be small in its beginning, and gradually and successively wax great toward the south, and east, and southeast—Palestine. Imperial Rome fills this prophecy and symbol perfectly. Mr. Robbins says of the Romans: "They were small and mean at first, but in the course of ages, they became magnificent beyond conception" (Roman History, p.197).

Did Rome not "wax great" from a "little" beginning? Imperial Rome and the little horn followed the same route to this greatness, and in this they are identical with Rome, and the little

horn began in the same way—small—and in this they are identical. God recognizes but four world-empires, and the little horn and Rome are the fourth, as provided in his law of immediate succession. Mohammedanism has never been a world empire, but always an "untrained mob-like crew" of religious "intelopers," and is such today.

DIRECTIONS OF CONQUESTS

God has definitely marked the directions of Medo-Persian conquest thus: Toward the west, and north and south. Of Grecia: From the west. Of the little horn: Toward the south, east, and southeast—Palestine. Medo-Persia is made an Eastern power in its rise. Grecia is made a Western power in its rise. The little horn is made a northwestern power in its rise. God's infallible law of immediate succession and conquest is made to appear here, indisputably, and again shuts Islamism out of this prophecy.

Babylon came out and conquered its predecessor—the Assyrian empire. Medo-Persia came out of Babylonia, and came to world empire by conquering her predecessor. Grecia came out of Medo-Persia, and conquered its predecessor. Rome came out of Grecia, and conquered her predecessor. This is disputed, but prophecy and history repudiate the disputer. This makes Rome the immediate successor of

Grecia in its four horned divisions. The little horn was the immediate successor of the four horned Grecian goat. Rome and the little horn in this respect are identical.

Was Rome within the Grecian empire territory as a part of Western Grecian Colonial conquests? If it was, then Rome Imperial fills this little horn symbol perfectly. Rome was in Northwestern Greece. I have six unquestioned maps of the Assyrian, Babylonian, Medo-Persian, Grecian, and Roman empires, and not one of them include Arabia in the smallest degree in their empires. One of these, Mr. Gillies, has Italy for 150 miles north of Rome to its southern extremity, including Sicily as a part of the Grecian colonies and conquests in the West. This with his history places Rome in northwestern Grecia.

After what proved to be Alexander's last war expedition, namely, against the Cossaens in the mountains of southern Media, he returned to the Euphrates. "In returning from this successful expedition towards the Euphrates, Alexander was met by ambassadors from Carthage, Spain, and Italy, as well as from many inland countries of Asia and Africa, extending from Mount Imaus to the southern extremity of Ethiopia. It was then, says his historian, "that he appeared to his followers and to himself master of the world" ("Gillie's Greece," p. 423).

Why are no Arabians mentioned in the list? Because that "untrained mob-like crew" of religious "interlopers" had not been subjugated by him, either by force or by treaty. They were not his followers; they did not salute him master of the world; they did not approach him with wreaths on their heads, coming to him tendering him golden crowns, as if he were a god? Why did these "envoys from Rome" travel all that distance to salute him, and "tender him golden crowns," if he was not their sovereign? These acts of homage and submission are declarations of but one thing, namely, the acknowledgement of Alexander as their sovereign. Were these Italians any less his followers than the others? No! But by coming to salute him master of the world with golden crowns in their hands, they did acknowledge him their king and a "god."

"Toward the south" must the little horn "wax exceeding great." Rome went south first in her conquest, becoming great. The little horn came out of northwestern Greece. South went Rome first: "The citizens of Syracuse, mindful of their ancient fame, dethroned their usurpers. . . . But at last the Romans gained possession of the place. The reduction of the capital was followed immediately by the conquest of the adjoining territory and Sicily came to be acknowledged the oldest province of Rome, and the first country within the

limits of Italy which had taught the victorious republic (Romans) to taste the sweets of foreign dominion" ("Gillie's Greece," p. 432).

This was 113 years after those envoys from all Italy and Rome had followed Alexander to the Euphrates to salute him, tendering him golden crowns, as though coming to a god.

Toward the east went the little horn. Toward the east went Rome, building her vast empire. Macedon and Greece lie east of Rome, and east went Rome for their conquests.

Trouble again arose in Macedonia, culminating in war. They were twice defeated by the Roman Pretor Quintus Carcilius Methullus. This country was made a Roman province B. C. 146. Methullus was succeeded by Lucas Mummius. The remnant of the Achaian army took refuge in Corinth. The Roman senate commanded Mummius to attack the city. It was captured in B. C. 146. Gold in abundance was carried to Rome. The last vestage of Greek liberty vanished. This country became a Roman province under the name of Achaia, B. C. 146 ("Pennel's Rome," pp. 83, 84).

"In the history of these kingdoms the most important event was their conquest by the Romans, who gradually seized all the western spoils of the Alexandrian empire between the Euphrates

and the Adriatic Sea, and successively reduced them to the form of provinces. Greece, which had come to be distinguished by the name of Achaia, imparted its literature, its arts, and its vices to Italy. The conquest of Macedon freed Rome from the weight of taxes. The acquisition of Syria doubled the revenues of Rome. The subjugation of Egypt doubled the price of commodities in Italy" ("Gillie's Greece," p. 437).

To "wax exceeding great," the little horn must and did conquer the four horns of the Macedonian goat. This it did. Rome did subjugate the four horns of the Macedonian goat, and in this respect Rome and the little horn of Daniel 8: 9, 23, are identical. Toward Palestine—southeast—must the little horn wax exceeding great in the building of its empire. Toward the southeast—Palestine—Rome gradually and successively built her vast empire. Egypt lies southeast of Rome. Arabia lies in the same direction, and if Arabia was included in one of them, and was in some real sense part of Alexander's original domain—according to that "one muddy strand in past history," then it must have been subjugated by the little horn—Rome. Rome, the little horn, did gradually and successively seize all Grecian territory from Italy to the Euphrates; and if Arabia was any part of Grecian territory, then it must

have become a Roman province. Did Arabia become a Roman province? No! Proof: "Three centuries after the death of Alexander, the Romans had extended their empire to the borders of Arabia. An expedition in Augustus' time against Arabia completely failed. Trajan, in A. D. 107, penetrated far into the interior, but Arabia was never made a Roman province" ("Universal Knowledge," p. 458).

This conclusively shuts Mohammedanism out of this prophecy of Daniel 8: 9, 23, and finally repudiates it as the little horn.

"Out of one of them" must the little horn "come". Out of which one did it "come"? Out of the one including the western and north-western part of divided Grecia, This was the "Macedonian horn of the Grecian goat." Rome was in the territory of this one of them. Her conquest of this one in B. C. 146, and her being freed from the weight of taxes by the conquest of Macedonia, proves to a demonstration that she threw off the Macedonian yoke, and in so doing she came out of, and conquered the Macedonian horn of the Grecian goat. The little horn, and Rome as well, must come ultimately to the extremity of their greatness, and cease their conquests. The time did come and this obtained. Rome reached its greatness, having "stamped the

residue with its feet," because "exceeding strong;" had devoured, broken in pieces the last vestage of Grecian empire territory.

Then the little horn—Rome—is seen in another phase. Here is God's photograph of it:

"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance" (Deut. 28: 49, 50).

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up" (Dan. 9: 23).

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and break in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it" (Dan, 7: 7).

May we ask you to study the visage of this beast? Mark this fierce-countenanced nation or kingdom. This is Rome imperial. This is admitted and declared by all reliable expositors, and no sound expositors will deny it. This photograph, supported by all indisputable truths herein submitted, is confirmed by the following historic

data as to the chronology of the latter time of their kingdom or reign.

"Octavius was now sole emperor of Rome. Before returning to the capital to celebrate his triumphs, he organized Egypt into a province" ("Pennel's Rome," p. 171).

"Octavius was now left without a rival, with the government of Rome on his hands. Egypt had existed as a kingdom for ages, but from this time it became a Roman province" ("Robbin's History of Rome," p. 144).

"After the battle of Actium, B. C. 31, Egypt passed into the condition of a Roman province, governed alway by a Roman governor" ("Uuiversal Knowledge," p. 600).

Here the last division of the Grecian empire was devoured by the fourth beast, with its great iron teeth, 600 years before Mohammed was born and 640 years before he had a convert to his religion. If there was no other point in this discussion to repudiate all Mohammedanistic claims to the little hornship of Dan. 8:9, this one is its profound destroyer: Remember this one fact, namely, that Mohammedanism appeared on the map of the world 640 years too late to be the little horn of this prophecy.

WHAT HAVE WE ESTABLISHED CONCERNING MOHAMMEDANISM?

1. That Arabia, the home and birthplace of Islamism was not in any age of the world, any part of the Grecian empire territory.

2. That Mohammedanism was not and is not an empire, kingdom, or republic, but the only ism of an "untrained, mob-like crew" of religious interlopers.

3. That as it is only an ism, it is not, and cannot be symbolized by the little horn of Daniel 8: 9.

4. That its directions of religious conquest utterly repudiates its being the little horn of this prophecy.

5. That its place of origin was Southern Asia, while Jehovah's prophecy demands the little horn to originate in northwestern Grecia.

6. That Mohammedanism did not exist until after the entire Grecian empire had been devoured by Rome imperial (B. C. 31), six hundred years before Mohammed, its founder, was born.

7. That the foregoing, unimpeachably, shuts Mohammedanism, in every age and every sense, out of this prophecy, and nullifies all claims to its being the fulfiller of Dan. 8: 9.

WHAT HAVE WE ESTABLISHED CONCERNING IMPERIAL ROME?

1. That some empire, kingdom, republic, or nation, can only meet the demands of this little horn symbol, and that Imperial Rome, in this respect, meets the requirement of Daniel 8 : 9, 23.

2. That the little horn and Rome did conquest, and “come out of them”; that they conquered Grecia before Christ, making them identical, and the immediate successor of Grecia, and the fourth world-empire, so recognized by Jehovah.

3. That the little horn and Rome did rise in Northwestern Grecia; that they “came out” of the Macedonian horn of the Grecian goat.

4. That the little horn and Rome did “wax exceeding great” toward the south, east and south-east — Palestine — and are the fulfillers of the little horn prophecy of Daniel 8 : 9.

5. That this horn and Rome each had a small and mean beginning; but in the course of ages they became magnificent beyond conception.

6. That the little horn and Rome constitute the kingdom of “fierce countenance, understanding dark sentences” (Deut. 28 : 49, 50; Dan. 7 : 7; 8 : 23).

7. That these unimpeachable prophetic and

historic witnesses prove the little horn and Imperial Rome to be the same ; that they as well repudiate Mohammedanism in all ages and phases, and demonstrate to an infallible certainty that the little horn and Imperial Rome are the same empire, and also the immediate successor of the Grecian empire.



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